

Christian physician, healing the poor and the needy; and the people will bless you and your Lord. Are you a soldier? Be a Christian soldier, spreading divine peace amidst human strife; and the people will learn that the gospel seeks not blood, but can heal all the wounds of war. Are you a merchant? Be a Christian merchant, buying and selling according to the eternal law of God, and the people will learn honesty and truth, and trust in Christ, because they can trust in you his servant. So be it in all relations; "whatever ye do, whether in word or deed, do all in the name of Jesus Christ." Then Jesus Christ will make that which is yours, His;—and will grant a corresponding blessing to it, as to his own.

MEMORIAL OF MRS. HEMANS.

A better memorial of her than any from her own pen, or from the recollections of her family, will be found in the beautiful testimony of an attendant, who has since followed her beloved mistress to the heaven of rest. It occurs in a letter written by her a few months after Mrs. Hemans' death, and it is a remarkable statement, not merely of innate susceptibility and delicacy of feeling, which are not confined to any particular rank or station, but of an intellectual refinement like that of the "Dairymen's Daughter," which is not usual among persons of her station in life. It seems as if her intercourse with Mrs. Hemans had etherealized her—and who can say how much the Scriptural knowledge and humble faith of the dependent were blessed to her highly gifted misses.

"It is a continual cause of thankfulness to me that I was so wonderfully supported, even to the last sad hour—sad it must ever be to me: it is a thing not to wear off. Oh, no! with me it seems to deepen daily—remembrances grow dearer. My thought of her is like some hidden, treasured thing which no power could win from me. I feel that it would be downright selfishness in me to wish her back; it may well be said this was not her rest. She ever seemed to me as a wanderer from her heavenly Father's mansion, who knew too much of that home to seek a resting place here." She often said to me, "I feel like a tired child—wearied and longing to mingle with the pure in heart." At other times she would say, "I feel as if I were sitting with Mary at the feet of my Redeemer, hearing the music of his voice, and learning of him to be meek and lowly." And then she would say, "Oh Anna, do not you love your kind Saviour?" The plan of redemption was indeed a glorious truth; humility was indeed the crowning work. When any body speaks of his love to me, I feel as if they were too slow; my spirit can mount alone with him to those blissful realms, with far more rapidity."

"My heart gets too full for utterance when I think of her affectionate manner to me. She often told me that she believed I had been sent to her in answer to her earnest prayer, and said that, whatever might be her fate, I might always feel that my being with her was not in vain. These were her words, and the Searcher of hearts only knows how thankful, yet humbled, I feel for such an inestimable blessing. It is one for which I feel that I shall have to render an account. May it prove a blessed one! I wish I could tell you more of what she said, but my language is poor, so weak, that when I would try, it seems as if I were robbing her words of their brightness; but then I know that none can speak as she did. These are not words of course; no, I can truly say my ties to earth are weakened, because she is no longer here!"—*London Christian Observer.*

We find something new and interesting respecting President Harrison from every quarter. The extract below is from a sermon of the Rev. Mr. Brooke of Christ Church, Cincinnati. It may be read with profit by many members of our churches who do not consider it important for them to attend all the religious services which their pastor may appoint, or who allow a slight cause to keep them away.

"He took pleasure in the more social, or less formal exercises of religion. When in the city, he seldom failed to attend the weekly meeting held in the lecture-room; and on one occasion he sharply rebuked himself in presence of a number of his family for having forgotten it. Nor can we forbear to mention the impression which was made upon us, by his attendance on one particular evening. It was while the returns of the presidential election were coming in, and when his success had just been placed beyond all doubt. His friends were rejoicing and congratulating him. The night was damp and dreary, and there were few in attendance; but our venerable parishioner was among them. And when I saw him enter, the thought which passed through my mind was this: 'Surely, if at such a time you can remember the weekly meeting and come out to it in such weather, you must take pleasure in being where two or three are met together in the name of Christ.' On that occasion my remarks were very plain, and involuntarily shaped with a reference to him; but instead of indicating the least offence, he came forward and saluted me with special cordiality and unusual seriousness of manner."

GENERAL HARRISON AND BISHOP CHASE.—The venerable Bishop Chase informed me that on his first missionary visit to the West as the pioneer of our church, about twenty-six years ago, Gen. Harrison was one of a few gentlemen, who, in a private house in Cincinnati, cordially co-operated with him in organizing the first Protestant Episcopal church in the great valley of the Mississippi. Of that church he remained a constant and persevering friend, freely contributing of his wealth, and personal services to the advancement of its prosperity: he was also regular and exemplary in his attendance upon its devotions.

"My good bishop," said he, meaning the bishop of the church in Ohio, "has written me a letter of excellent advice to my Christian deportment in the high station I am called to fill—I shall often consult it, and endeavor faithfully to comply with it."—*Rev. Dr. Henshaw.*

"May we not expect that this letter will be communicated to some of our periodicals?"

THE DRUNKARD CURED.

The Rev. Mr. Pratt, Episcopal clergyman of Portland, related the following fact in a recent Temperance speech. The subject of the narrative was the brother of a clergyman from whom he received the account.

From early life he had been accustomed to a glass of wine. Habit had fed the poison till he was accustomed to its walks, to call occasionally at the store for something stronger, and then went on till he was frequently fuddled, the loathing of even his friends. In an interval of sobriety and reflection, his true condition flashed upon his mind—he was affected by it, and exclaimed, has it come to this? He resolved on amendment, cost what it might. He went to his father, made known his purpose, and sought his co-operation. The father was ready of course, and his co-operation. The son besought him that he might be locked up in his chamber and not suffered to leave it, however earnestly he might plead to be released. This was done. For three days he was a raving maniac, and begged of his father in the most earnest manner, to be relieved from his confinement. But the father, tender-hearted as he had always shown himself, was inexorable, thinking that though death should be the result, it would be better to die there, than of drunkenness abroad. After three days the young man's delirium left him, but greatly spent. Nevertheless he recovered his health and became a sober man. But in an evil hour, he accepted an invitation to a dinner party—the wine glass was placed in his hand, to drink the health of a friend—he drank, and the next day was in the gutter. He formed a second purpose to recover himself, and consulted his father, who said

I will do anything possible, my son; but what can it be? The son begged to be sent to sea in a tempestuous whale ship. It was done. He was absent three years, and came home a perfectly sober man, the joy of his friends, as one alive from the dead. But the dreadful dinner party came again—a glass of wine taken at a dinner party again destroyed his self control, and again his former loathsome and degrading habit returned. But his was originally a noble spirit, and a third time he resolved, at any cost, to break from the enchantment; and obtained his father's consent to go on to one of the small islands in the harbor of his native city, with a fixed purpose never to leave it, never to touch his foot on any other soil, but the soil of that island. This purpose he also executed, and never relapsed. There he spent his days, cut off from the temptations of dinner parties, and there he died, a sober man. [Olive Leaf.]

BOSTON RECORDER.

FRIDAY, JUNE 18, 1841.

"PROGRESS."

Some of our readers may not, perhaps, be able to understand the technical meaning of this word, and therefore need to be informed that it is the watchword of some of our transcendental mystifiers. It is interesting, though painful, to witness the developments of this new philosophy; though, perhaps, we ought not to call it new, for it is, after all, but a refined edition of Quakerism. But, as showing the tendencies of Unitarianism, it is a matter of small importance; and we look on with some interest to see what the more cautious portion of that denomination will do with this new visitor. The abstract of Mr. Parker's ordination sermon, which we recently published, is another indication of the "progress" of things. Mr. Folsom, the Unitarian clergyman of Haverhill, who was present as one of the council at the ordination, has published a piece over his own signature, in which he says he feels it his duty to state that "most of the ministers and many of the society, expressed in his hearing on that day, the most decided dissent from the opinions advanced in that discourse; and some, the very strongest reprobation of them, as deistical." And that, in the other performances, the recognition of Christ, as Master and Lord, and of his gospel as words which he spoke by authority, was full and explicit—especially in the ordaining prayer, by the venerable Dr. Pierce, was it again and again made, with all his characteristic emphasis, and clearness, and solemnity. He thinks there was no necessity for a distinct avowal or protest, in relation to the sermon, because the people were "of age and could speak for themselves." Though he confesses that the sermon was "another gospel," yet he thinks Mr. Parker is very much to be admired for his "love of truth, and reliance on the powers of man."

So, it seems, a sermon at the ordination of a professed Christian minister, decidedly deistical and profane, is not a matter of sufficient consequence, in the eyes of the Unitarian clergy, to demand a formal protest or disclaimer. Whether the people who sit under their preaching will be satisfied or not, we cannot tell; but the following remarks of the editor of the Boston Courier, appended to the account of the ordination, already published, will perhaps give some clue to the state of feeling on the subject: "It seems to us—if we may be permitted to give an opinion in the matter—that there is a duty for the Unitarian clergy to perform—and that is, to say distinctly, yes or no, to the question, *Is a preacher of such sentiments a Christian minister?*" They claim to be Christian ministers. *Is he one of them?* Their affirmative answer to these questions would save a world of controversy, and render entirely superfluous the study and labor of many a sincere, honest, and pious young man, who devotes himself to the profession of what he believes to be the *Christian ministry*! These are serious questions, and we see not how the clergy to whom they are proposed can get along without answering them; but perhaps there may be difficulties, arising out of by-gone acts, which will prevent their doing so.

A writer in the Puritan quotes the following clause from the Revised Statutes of Massachusetts, and inquires whether Mr. Parker's sermon was not a violation of it; and for ourselves, we cannot see but it is as much so as the publication for which Abner Kneeland was prosecuted: "If any person shall wilfully blaspheme the holy name of God, by cursing or contumeliously reproaching the holy word of God, contained in the Holy Scriptures, or exposing them to contempt or ridicule, he shall be punished by imprisonment in the State prison not more than two years, or in the county jail not more than one year, or by fine not exceeding three hundred dollars, and may also be bound to good behaviour."

We wait, with some anxiety, to see the developments of these things; and would especially entreat the prayers of those who regard the honor of God and his word, that such a direction may be given to matters as shall tend to the furtherance of evangelical religion. It is painful however, to witness the breaking away of restraints, which a reverence for the Bible has kept upon society, and we regret to know that the effects of Mr. Parker's sermon are already beginning to show themselves, in this manner, in some quarters.

VACANT PARISHES—NO. IV.

CANDIDATE PREACHING.

It ought always to be considered, as it really is, a great calamity to a parish, and a great detriment to the cause of religion, among them, to be destitute of a pastor. It may, we think, be safely asserted, as a general rule, that no advance is made, in the cause of religion, while a parish remains vacant. There may be exceptions, but the case more frequently is, that there is a *backward progress*. There may be various causes for this, but we are now concerned with but one. Why is it that so little good results from *candidate preaching*? And, the answer is, that the circumstances in which both preacher and hearer are placed, are exceedingly unfavorable to spiritual profit. The temptations to effort at display and popular effect, on the part of the preacher are very great. Of course, we do not presume to charge candidates with these motives; but so long as the adversary goes about as a roaring lion, they will be beset by them; and so long as they are imperfect, they will be liable to be more or less influenced in this way. On the other hand, instead of regarding the preacher as the ambassador of God, and inquiring what message he has for them, the people will be disposed rather to regard him as the candidate for their favor, and his message as the subject of their criticism; hence, the real character and design of preaching are thrust aside. But this, for the time being, is not the only evil. The *habit of critical hearing* is required, which is exceedingly unfavorable to spiritual profit. By this, we do not mean the careful consideration of the doctrines advanced, and their comparison with the word of God; but, a criticism of style and manner, which turns off the attention of the hearer from the truth

itself, and prevents its personal application and present impression. It is hardly possible that this habit should not be acquired, where a new preacher comes before the congregation every few Sabbath; but especially if he comes in any sense as a candidate for settlement. Hence, it is not perhaps too much to say that the ministerial labor expended in this way, is almost, if not quite, wholly lost.

But what remedy is there for this evil? We are not sure that there is any remedy except in a higher state of spirituality and devotedness, and less worldliness of spirit in religious matters, both on the part of ministers and people. But we have one or two suggestions to make, in the conclusion of our remarks on this subject. In the first place, no parish ought to set out with the expectation or design of obtaining the greatest or best man the country will afford; and of trying every one there is in the country, in order to have choice of them all. Such a course is unworthy of the object in view, and really an imposition upon the ministry; and no marvel if those who pursue it, should run the whole rounds, and get a "crooked stick," after all. Yet, it would avoid such a state of things, which remain vacant one, two, three, or four years, for want of a suitable minister, that such is really their intention.

But, to avoid the evils of this course, we

have the following suggestion. In the first place, the minister should not be *settled* in any sense, but should be *probated* before the congregation every few Sabbath; but especially if he comes in any sense as a candidate for settlement. Hence, it is not perhaps too much to say that the ministerial labor expended in this way, is almost, if not quite, wholly lost.

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But, to avoid the evils of this course, we

HOME MISSIONS.

MAINE.—More than four-fifths of the Congregational churches in this State, have been aided by Home Mission funds; and about three-fourths of the ministry resident in the State have been more or less sustained by the same funds. More than \$7000 had been expended by the Missionary Society during the year ending April 1st—leaving the Treasury in debt nearly \$700. Calls for continued and increased effort are pressing and importunate; and the interest of the churches in securing the means of grace, and the zeal and fidelity of the laborers suffer no abatement.

NEW HAMPSHIRE.—The Missionary Society of this State has employed 47 missionaries the past year, and expended nearly \$5000 in their support.

The receipts of the year were \$453 more than the preceding year. In three years and a half, 17 churches have acquired sufficient strength to retain qualified missionary aid—and a larger number have been hopefully born again, than during any similar period of the Society's existence.

VERMONT.—The Society has received the last year \$2808, and expended \$4368. It has employed 50 missionaries—and 200 members have been added to the assisted churches. 3 churches have acquired strength to stand alone. 10 have completed and dedicated houses of worship—good impressions have been made on thousands of minds—saints have found edification and comfort—wickedness has been restrained, and an amount of good effected, unobtrusive in its character, which cannot be measured.

MASSACHUSETTS.—The abstract of the annual report that has already appeared on our pages, renders any details of the proceedings and results of the M. M. Society unnecessary. The whole amount realized to the cause of Home Missions from the state during the year, is \$21,183.04.

CONNECTICUT.—\$5,564.66 have been contributed to the cause this state during the year; 35 feeble churches have been aided, and several of them have reported seasons of special religious interest, and some of them have enjoyed glorious revivals.

ROHDE ISLAND.—The Missionary Society of this State, after receiving generous aid from Connecticut for many years, has resolved to relinquish its dependence, and to mediate chiefly on the deep things of the Law, Judgment, and the Retributions of Eternity, will unavoidably, contract a style of writing on all theological subjects, which must exhort him to the judgment of some to the charge of severity. Allowance can readily be made for this—so far as the nerves, pointlessness, spiritlessness, lifelessness of thousands of modern essays, falsely called "sermons." Though we do not admire every thing in the style of Mr. Clark, and think him sometimes deficient in taste, yet he brings forth his treasures new and old, in a manner striking and solemn, and at moments when we were not looking for them; and leaves an impression that can rarely be recalled without profit and pleasure, by the spiritual mind. They are strongly marked by simplicity of style, clearness of statement, fulness of thought, directness of address, and pungency of appeal. If they sometimes savor of harshness in expression, they never go beyond the record "in point of doctrine and fact." The author who has keen perception of the truth of God, and deeply feels its power—especially if his mind is drawn by education or constitution, to temperance to mediate chiefly on the deep things of the Law, Judgment, and the Retributions of Eternity, will unavoidably, contract a style of writing on all theological subjects, which must exhort him to the judgment of some to the charge of severity. Allowance can readily be made for this—so far as the nerves, pointlessness, spiritlessness, lifelessness of thousands of modern essays, falsely called "sermons." Though we do not admire every thing in the style of Mr. Clark, and think him sometimes deficient in taste, yet he brings forth his treasures new and old, in a manner striking and solemn, and at moments when we were not looking for them; and leaves an impression that can rarely be recalled without profit and pleasure, by the spiritual mind. They are strongly marked by simplicity of style, clearness of statement, fulness of thought, directness of address, and pungency of appeal. If they sometimes savor of harshness in expression, they never go beyond the record "in point of doctrine and fact."

The sermons of Mr. Clark require no other commendation than they carry along with them. They are strongly marked by simplicity of style, clearness of statement, fulness of thought, directness of address, and pungency of appeal. If they sometimes savor of harshness in expression, they never go beyond the record "in point of doctrine and fact."

We have not leisure to compare this second edition with the first, which was noticed favorably in our columns a few months since; nor is it necessary now to add anything to the simple announcement of the Boston publishers, in the way of commendation.

THE HOME OF THE GILEADITE, AND OTHER TALES. American S. S. Union Depository, No. 5, Cornhill, Boston, pp. 161-180.

This neat volume comprises ten choice tales, which have hitherto been published, and read with great delight, in another form, and for other purposes. All of them are full of instruction and interest. Few more acceptable or useful tokens of affection, could be presented to a young friend.

COLPORTEURS.—The Gileadite, and other tales, are full of instruction and interest. Few more acceptable or useful tokens of affection, could be presented to a young friend.

ORGANIC CHEMISTRY, IN ITS APPLICATION TO AGRICULTURE AND PHYSIOLOGY. By Justus Liebig, Professor of Chemistry in the University of Giessen, Cambridge; John Green, Boston, J. Munroe & Co., and Little & Brown, pp. 435.

From a somewhat careful perusal of this work, we are satisfied that it must be of great value to all who are engaged in cultivating the soil. It is full of accurate and important information which no agriculturalist should be ignorant of, and will doubtless produce a great change in the science of horticulture. "It is not too much to say," we quote from Silliman's Journal, "that the publication of Prof. Liebig's Organic Chemistry of Agriculture constitutes an era of great importance in the history of Agricultural science. Its acceptance as a standard is unavoidable; for, following closely the strait path of inductive philosophy, the conclusions which are drawn from its data, are incontestable."

THE LADY OF REFINEMENT, IN MANNERS, MORALS, AND RELIGION. By Mrs. Sandford, author of "Woman in her social and domestic character." Revised from the second London edition, pp. 304. 18mo. Boston: James Loring. 1841.

This work is divided into fifteen chapters, and ably discusses the following topics: viz. Formation of female character; Religion, a ruling principle; Religious knowledge; The principles of Christianity; Practical Christianity: The employment of time; Accomplishment; Temper; Taste; Benevolence; Marriage; The young Wife; The young Mother. It is by no means necessary to read each page of a work like this, to ascertain its value. It is a mine of instruction so rich and pure, that one cannot read a page any where without improvement. Evangelical religion is the basis on which the structure is reared; and all the materials wrought into it are gold, silver, and precious stones; and the hand that has reared it, is evidently guided by a clear mind and a warm heart. If the style be somewhat too formal, and occasionally a little obscure, it is yet uniformly masculine and dignified, in correspondence with the serious importance of the subjects discussed. It is a volume of singular merit, and deserves a place in every lady's library.

WESTERN RESERVE.—O—21 missionaries have been commissioned to labor in this field; all of them except three, sustained by the contributions of the stronger churches within the limits of the Society. The churches have gathered strength, and a growing attachment to the ordinances of the gospel is witnessed. Receipts \$1120.21—a small advance on the last year, which would have increased but for the pecuniary embarrassments of the country.

MARINETTA.—The limits of the agency embrace a population of \$134,000; \$465.11 only have been raised, and expended in the support of 3 missions—those who have labored with acceptance and success.

CINCINNATI, O.—\$2,500 have been secured by this agency, which, besides cancelling a debt of \$1,000, has sustained missionaries within its bounds. The necessity of increased means and labor is urgent—never was it more pressing, in consequence of the rapidly accumulating population.

ILLINOIS, WISCONSIN, AND IOWA.—This state and these Territories have each their agents—but the fields are new, and they must depend for years on the benefice of the Eastern churches, if they shall be saved from Romanism and Infidelity.

They are taught to help themselves as efficiently as possible—and under the guidance of wise counsels, and with the persevering co-operation of the friends of Christ in New England and New York, they will soon have the satisfaction of contributing materially to the diffusion of the gospel over the world.

LIBRARY BUILDING AT CAMBRIDGE.

ant the authentic memoirs
are to the risen generation,
Vanner is to the generation

COMBINED; or, the Spel-
lum of thought; The sequel
book. pp. 144. Boston; Per-
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THE WRECK OF THE
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18mo. New-York: D
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essay. By Discipulus. pp.
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ANTHONY'S DAUGHTER. A
dition revised. pp. 162.
by Pierce, 133 1-2 Wash-
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PLEADERS, AND OTHER
Union. Depository, No-
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comprises ten choice tales,
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ated to a young friend
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its application to Agricul-
By Justus Litzig; Pro-
the University of Giesen,
Boston, J. Munroe &
pp. 435.

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needs no comment. We anticipate this work with much interest.

ITEMS. LITERARY AND MISCELLANEOUS.

THE SAMARITANS.—The Samaritans are now re-
duced to a very small community, there being only

30 men who pay taxes, and few, if any, who are
exempt; so that their whole number cannot be
reckoned over 150 souls. One of them is in afflu-
ent circumstances. The rest are not remarkable
either for their wealth or poverty. They keep the
Sabbath as their Sabbath with great strictness; al-
lowing no labor or trading, not even cooking or
lighting a fire, but resting from their employments
a whole day. On Friday evening they pray in their houses; and on Saturday have public prayers in the synagogue in morning, noon and evening.
Four times a year they go up to Mt. Gerizim in solemn procession to worship; and then they begin reading the law as they set off, and finish it above. These scenes are the feast of the Passover, when they pitch their tents upon the mountains all night, and sacrifice seven lambs at sunset; the day of Pentecost; the Feast of Tabernacles, when they sojourn in booths built of branches of arbutus; and lastly, the great day of Atonement in autumn. They still maintain the old hatred against the Jews; as accuse them of departing from the law in not sacrificing the Passover, and in various other points, as well as of corrupting the ancient text. They scrupulously avoid all connection with them. If of old, "the Jews had no dealings with the Samaritans," the latter at the present day reciprocate the feeling; and neither eat nor drink, nor marry, nor associate with the Jews; but only trade with them.

USION THEOLOGICAL SEMINARY.—Ten students
have been admitted to this Institution the past
year; three have been licensed; the whole num-
ber of students is twenty-one. The library con-
sists of 3,500 volumes. The embarrassments of the
result have diminished the productiveness of the
funds.

SLAVERY.—The General Assembly of the Pres-
byterian church have postponed indefinitely the
consideration of this subject, and (after the exam-
ple of Congress) have refused to hear any papers
read from memorializing Presbyteries, lest discus-
sion and excitement should be produced.

MINISTERIAL TITLES.—A committee of the Gen-
eral Assembly has reported a recommendation to
all its Presbyteries and Synods to employ the term
bishop in their regular minutes, lists, and statistical
tables, rather than the term minister, on the ground,
that the term bishop is used synonymously, in the
New Testament, with that of Presbyter, and that
its appropriation to a small class of ministers in dis-
tinction from others by a particular denomination,
is an error that ought not to be countenanced.

RESPONDING BODIES OF THE ASSEMBLY.—
These ecclesiastical bodies formerly in correspon-
dence with the General Assembly, that have not
sent delegates or communications since its divi-
sion in 1838, are declared by vote of the Assembly,
to hold no longer the relation of Corresponding
bodies—the correspondence has *de facto*, ceased.
Connecticut and Maine, were the only New Eng-
land States represented in the assembly this year.

FRANCE.—Mr. Baird stated in a late meeting at
that, in 1817 there were only two or
three evangelical ministers in France, and that now
there are between 200 and 250; also, that of
the 102 Colporters employed by the British and
Foreign Bible Society, 65 were converted Roman-
ians. The Evangelical society employs 100 more.

COLPORTEURS.—These are farmers and mech-
anics of devout piety who readily gain access to the
domestic circle. They carry Bibles for sale and
distribution, and spend two hours with a family on
which they call, and read and talk to them. \$160
a week supports one. It is the most economical
mode of diffusing the gospel in France.

CONVERTED PRIESTS.—Mr. Baird mentioned
several cases of the conversion of Romish priests—
one of whom goes from house to house to converse
with the people and teach them the way of salva-
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CONVERTED PRIESTS.—Mr. Baird mentioned
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POETRY.

From the Italian of Michael Angelo—written in the decline of life.

At length life's stormy, wild night is done,
These waves shall toss my fragile bark no more.
But sh—there waits the Judge, the unerring One,
Who shall each work, and word, and thought explore.
And it is over—The fantasy is over.
That made eashorn art my idol still?
And many a flying shade I chased before
As my chief goal, was but a spurious ill!
What if when death hath wreaked his power to kill,
The living death beyond the grave be mine?
And the pencil and the chisel have no skill.
To charm such thoughts to rest—O love divine,
Who didst spread wide thy sons on Calvary,
Be thou my refuge, Lord! for I have none save Thee.
* His apology for exclusive devotion to his favorite pursuits had formerly been: "Art is a jealous God."

I AM WEARY.

I am weary of straying—oh would I rest
In that far distant land of the pure and the best,
Where sin can no longer her blandishments spread,
And tears and temptations never fled.
I am weary of hoping—where hope is untrue,
As fair, as fleet, as morning's bright dew,
Long for that land whose blest promise alone,
Is changeless and sure its throne.
I am weary of sighing over sorrows of earth,
Over joys glowing visions, that fade at their birth—
Over the pang of the loved, which we cannot assuage,
Over the blightings of youth, and the weakness of age.
I am weary of loving what passes away—
The sweetest, the dearest, alas, may not stay!
I long for that land where those parts are o'er,
And death and the tomb can divide hearts no more.
I am weary, my Saviour! of grieving thy love;
Oh when shall rest in thy presence above;
I am weary—but oh, never let me repine,
While the word, and thy love, and thy promise, are mine.
—Episcopal Recorder.

MISCELLANY.

MY WIFE'S GOLD RING; OR,

JOHN GASPARD LAVATER AND THE POOR WIDOW.

It was a practice with Lavater to read, every morning, several chapters in the Bible, and to select from them one particular passage for frequent and special meditation during the day. One morning after reading the fifth and sixth chapters of the Gospel of St. Matthew, he exclaimed, "What a treasure of wisdom, how difficult to make choice of any particular portion of it!" After a few moments' consideration he threw himself upon his knees, and prayed for divine guidance. When he joined his wife at dinner, he had asked him what portion of Scripture he had chosen for the day. "Give me that which asketh thee; and from him that would borrow of thee, turn not thou away," was the reply. "And how is this to be understood?" said his wife. "Give to him that asketh thee; and from him that would borrow of thee, turn not thou away," are the words of Him, rejoined Lavater, to whom all and every thing belongs that I possess. I am the steward, not the proprietor. The proprietor desires me to give to him who asks of me, and not refuse him who would borrow of me; or in other words, if I have two coats, I must give one to him who has none, and if I have food, I must share with him who is an hungered and in want; this I must do without being asked; how much more then, when asked?"

This, continues Lavater in his diary, appeared to me so evidently and incontrovertibly to be the meaning of the verses in question, that I spoke with more than usual warmth; my wife made no further reply than that she would take these things to heart. I had scarcely left the dining room a few minutes, when an aged widow desired to speak to me, and she was shown into my study. "Forgive me, dear Sir," she said, "excuse the liberty I am about to take, I am truly ashamed, but my rent is due to-morrow, and I am short six dollars; I have been confined to bed with sickness, and my poor child is nearly starving; every penny that I could save I have laid aside to meet this demand, but six dollars yet are wanting, and to-morrow is term-day." Here she opened a parcel, which she held in her hand, and said, "This is a book with a silver clasp, which my late husband gave me the day we were married. It is all I can spare of the few articles I possess, and sore it is to part with it. I am aware that it is not enough, nor do I see how I could ever repay, but dear sir, if you can do assist me." "I am very sorry, my good woman, that I cannot help you," I said; and putting my hand into my pocket I accidentally felt my purse, which contained about two dollars; these, I said to myself, cannot extricate her from her difficulty, she requires six; besides it is almost thought to be cowardly, and hardly worth a paragraph in the daily paper, to be a defaulter in a moderate sum." We shall be told that there are high-minded and honorable men at these posts still. We have no doubt of it. That there are honest poor men who daily handle thousands of money. We do not doubt it. But who does not know that confidence is so shaken between man and man, that the whole community is in uttermost anguish?"

Oh! that these young men, just coming upon the stage of action, might take warning from the fearful disclosure now so common. I would have them remember that no man becomes a monster, in any crime, at once—that there is hardly such a thing as the first crime in dishonesty—that he who allows himself to have a shilling out of his master's dinner with the secret determination to repay it, has begun a downward course for the shilling which you hope to pay but hope in vain, will prefer, if you have the opportunity, lead you to take tens of thousands which are not your own. How fearfully common is it, to see it announced that such a man, supposed to be a pattern of integrity, of morality, of religion even—who was supposed even by his wife to be upright, and honorable, and affluent, has turned out to have been a knave for years! Oh! never did I understand, till lately, how awfully great is the temptation, when we have the handling of money not our own! Most tenderly do I warn these young men of the danger; most earnestly do I beseech them not to desire to see money not their own; not a soul—I am ashamed to go from house to house, I would rather work day and night; my excuse for being here is, that people speak so much of your goodness; if, however, you cannot assist me, you will at least forgive my intrusion; and God, who has never yet forsaken me, will not surely, turn away from me in my sixtieth year!"

At this moment the door of my apartment opened and my wife entered. I was ashamed and vexed; gladly would I have sent her away; for conscience whispered—"Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." She came up to me and said, with much sweetnes, "This is a good old woman, she has certainly been ill of late, assist her if you can." Shame and compassion struggled in my darkened soul; "I have but two dollars," I said in a whisper, "and she requires six; I'll give her a trifle in the hand and let her go." Laying her hand on my arm and smiling up in my face, my wife said aloud what conscience had whispered before—"Give to him that asketh thee; and from him that would borrow of thee, turn not thou away." I blushed, and replied with some little vexation, "Would you give your ring for the purpose?" "With pleasure," answered my wife, being sharpened by an unpolished stone; so Mr. Hildersham used to say, "that he never heard any faithful minister in his life that was so mean, but that could discover some gift in him that was wanting in himself, and could receive some profit by him."

THE PRACTICAL Hearer.

A poor woman in the country went to hear a sermon, wherein, among other evil practices, the use of dishonest weights and measures was exposed. With this discourse she was much affected. The next day when the minister, according to his custom, went among his hearers, and called upon the woman, he took occasion to ask her what she remembered of his sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all that he delivered.

"But one thing," said she, "I remembered, I remembered to burn my bushel." A doer of the word, cannot be a forgetful hearer.—*Buck's* *Intellig.*

SCENE OF USEFULNESS.—"You long to be useful," says Mr. Jay; and why are you not? Can you plant either opportunity or materials; you who are required to rule well your own households; to dwell with your wives, according to knowledge; to train up your children, the masters and administrators of the Lord; to behave towards your servants as remunerators; that you have also a master in heaven? Behold, O man of God, a congregation ended and attentive, committed to thy trust. Behold a flock, whom you may feed with knowledge and understanding, and before whom you may walk as an example, in word, in conversation, in charity, in spirit, in faith, in purity. Behold a flock in thy house. Behold an altar on which to offer the morning and evening sacrifice of prayer and of praise.

THE RELIGIOUS HOME.—One of the greatest blessings which youth can enjoy, is a religious home. We mean not merely a home in which the parents are professedly pious, but one in which religion uniformly prevails. The permanent effects produced by such associations, are visible upon the character of even the unconverted, and the child fostered in a home of this kind, if he becomes a subject of divine grace, is generally, a stable and consistent Christian. Few are aware how much of their usefulness is justly attributable to the influence of pious parents.—*Baptist Advocate*.

FAITH AND CONTENTMENT.

An elderly woman, the wife of a laborer in this Parish, had the misfortune, about two years ago, to break her leg—it was a compound fracture, and the poor woman suffered a great agony for a long time, from the splintered bone that were frequently working out, and which caused much inflammation that several times suppuration was feared; indeed once, had actually begun. I frequently visited her, and always felt it a useful lesson, to witness the truly Christian resignation and cheerful patience with which she bore her sufferings. When with her, one day, I was expressing how grieved I was, at the many returns of painful suffering she had, and never shall I forget her reply—"You are very good Ma'ma, to pity me so much, and, to be sure, I do feel a great deal of pain at times, but it is not constant. I am sometimes easy, and indeed, Ma'ma," added she, (and the poor woman smiled), "I am not so much to be pitied as you think; for though my body is in pain, thanks be to God I am very happy in my mind—The Lord has been very good to me, and heard my prayers—my husband has left off the bad ways

which used to make me so unhappy; he is steady at his work, never goes near a public house, and my son is in regular work, instead of going about the country idling and falling into bad company. I feel I have a great deal to thank the Almighty for: though I am suffering pain, God will relieve me in his own good time, and I trust he will enable me to bear it patiently till then; so pray, ma'ma, do not be unhappy about me."

How many are there, surrounded by every comfort to alleviate their luxuriant couch of sickness, who might learn a salutary lesson from this poor cottage, stretched on her humble bed, and with barely the necessities of life; but she had a firm trust in, and reliance on God, which made her cheerful and resigned under sufferings which, without a religious consolation, would have rendered her (like many others apparently better educated), irritable, impatient and repining.

She was rewarded by recovery, and is now able to walk up and see me.

THE TIME TO BEGIN.

One afternoon in the autumn of 1830, I rode several miles to visit a family in a remote part of my parish. The mother, a son, and a daughter, were professedly pious. During the interview which I had with the mother, the other members of the family being absent, except two or three quite small children—various Christian duties were presented by one and the other, as subjects of conversation. At length the relation of parents to their children was spoken of. The mother evidently felt the importance of the subject. She was apparently endeavoring to train her children for the skies. One question after another was proposed and answered. Among other things, the duty of praying for and with our children was referred to. "Mrs. M." inquired, "Do you pray with your children?" The tear started in her eye as she replied, "Ah no sir, with my oldest I do not. I know it is my duty to pray with all my children; and I am sensible that the influence of a mother's prayer is great and lasting; but I have not the confidence to go forward in the performance of this duty. This is just what they need, and the salutary effects of such an exercise would be felt and manifested by them, perhaps, when I should be in my grave; but the cross is great. I have not resolution to take it up. We have no morning nor evening prayers," continued she, "in our family; and I never set the chairs about the table, to sit down and take our meals but I think of it. My husband sometimes expresses a faint hope in the Saviour, but has never erected the family altar. Could I take my four oldest children into my chamber with me, and there wrestle with God for them, as did the mother of John Newton for her son, and as I trust I now sometimes do for those little ones on the hearth, and for them all when in my closest alone, what a blessed thing it would be!" Her emotions nearly stopped her utterance as she closed this sentence. "O, that I had begun with my oldest children when they were small," said she. "That is the time to begin." Yes, thought I, that's the time to begin.—*Parent's Magazine*.

POSTURE IN DOMESTIC DEVOTIONS.

I am far from supposing any particular posture in our devotions, private, domestic or public, essential to its acceptance with the Hearer of Prayer; but my experience has brought me to a conclusion, as far as possible, painless to my own feelings, as an outgrowth upon all the proprieties of domestic worship. I know not whether it may have resulted from the variety of positions admitted in the devotions of the sanctuary; but, since the change there, I have observed a strong disposition to irregularity in those of the family. Some stand, some sit, and a few kneel; but the women generally seem to excuse themselves from kneeling at all, and leave the men to bear alone that part of the humiliation required. I have known a whole family of women sit in their chairs as usual, while the only male member of the household was kneeling in prayer. Not is this an unusual sight; I meet it more often in almost every direction.

Now, I claim no right to dictate or complain in this matter; but I confess that practices, so strange and so repulsive to my feelings, pretty generally prevail, if they do not entirely spoil, my own devotions. It looks to me, in such cases, as if the women were mere spectators; and I should prefer, if they cannot kneel with me, to have them stand about their business.

TEMPTATIONS OF YOUNG MEN.

Extracts from the Rev. Mr. Todd's work on the *Dangers and Duties connected with great cities*.

I can hardly name a temptation so great, so fearful to a young man, as that of handling money which is not his own: and if I were to offer a special prayer for my son, it would be that he might not be tempted in this way. Few, very few can withstand it. And at the present time it has become so common, I had almost said so fashionably, for men and boys to spend what is not their own, that the moral sense of the community has received a shock from which, I am afraid, it will not soon recover. If you steal an overcoat, to shield you from the blast, the watchman's rattle will soon make you sensible that you have disgraced yourself, and you are a thief. But if you have taken and used tens of thousands of money not your own, you are not a thief!—you are only a—defaulter! And so common has it become, that the sense of shame is almost gone—and the sense of guilt seems entirely gone. I can now carry back my mind to my college days. There was a youth in the next class remarkable for his simplicity and economy of dress, and for his republican habits. You would suppose that gold and copper would be alike in his eye. He grows up, enters upon his profession as a lawyer, marries into a very respectable family, and is accounted an honest man! He becomes an officer in a money corporation. You meet him at the Springs, and in the best of society. I take up a paper this very week, and read that—*Esq.* is a defaulter for several times ten thousand dollars! The pure-minded youth, the stern lawyer, who has probably prosecuted many a poor wretch for stealing a few dollars—has been tempted, and who is surprised that he yielded? Who is surprised that he is denominated only a—defaulter! We have almost come to this, that places of trust and of handling money, mean little more than places where those may help themselves who can obtain the posts! and it is almost thought to be cowardly, and hardly worth a paragraph in the daily paper, to be a defaulter in a moderate sum!

This continues Lavater in his diary, appeared to me so evidently and incontrovertibly to be the meaning of the verses in question, that I spoke with more than usual warmth; my wife made no further reply than that she would take these things to heart. I had scarcely left the dining room a few minutes, when an aged widow desired to speak to me, and she was shown into my study. "Forgive me, dear Sir," she said, "excuse the liberty I am about to take, I am truly ashamed, but my rent is due to-morrow, and I am short six dollars; I have been confined to bed with sickness, and my poor child is nearly starving; every penny that I could save I have laid aside to meet this demand, but six dollars yet are wanting, and to-morrow is term-day." Here she opened a parcel, which she held in her hand, and said, "This is a book with a silver clasp, which my late husband gave me the day we were married. It is all I can spare of the few articles I possess, and sore it is to part with it. I am aware that it is not enough, nor do I see how I could ever repay, but dear sir, if you can do assist me." "I am very sorry, my good woman, that I cannot help you," I said; and putting my hand into my pocket I accidentally felt my purse, which contained about two dollars; these, I said to myself, cannot extricate her from her difficulty, she requires six; besides it is almost thought to be cowardly, and hardly worth a paragraph in the daily paper, to be a defaulter in a moderate sum." We shall be told that there are high-minded and honorable men at these posts still. We have no doubt of it. That there are honest poor men who daily handle thousands of money. We do not doubt it. But who does not know that confidence is so shaken between man and man, that the whole community is in uttermost anguish?"

Mr. Clark, Esq. aged 31.

JUST PUNISHMENT.

JAULIN, OCTOBER 15.—"A short time ago, I Brahmin with his daughter and her two children left Jaulin for a village about eighty miles distant on the road to Mungapatan. Resting near a well, the Brahmin resolved to possess himself of his daughter's jewels and to murder her. He told her that the place where they were full of robbers, and recommended her to take off her jewels and deliver them to his keeping. Little suspecting her father's evil intentions, the young woman did as she was directed. The Brahmin wrapped the jewels in a piece of cloth and tied the cloth round his waist very carefully. Then told his daughter to go and bathe herself in the well according to custom. She went towards the well and her father followed: and when close to its edge, the monster pushed her into it. The Brahmin immediately departed from the place, leaving the two children behind him. In her fall, the daughter very fortunately succeeded in taking hold of a tree that projected out on one side of the well and by this means saved herself from drowning. After going some distance from the place, the Brahmin returned, fearing lest the child would be in the chamber of death. We shall feel no more the cordial pressure of that hand, for it is cold in death—the voice which has greeted us so often and so kindly, will greet us no more. It has a quiet, simple, and benevolent expression.

SUN FOUND OUT.—This little volume is addressed to children, and is happily adapted. "Be sure you will not be taken in by the 'old wives' tale' that the sun is not only happily enfolded, but fully and freely illuminated throughout the volume, by facts and anecdotes. It is prepared in a choice style, from the English edition, with a fair type, and to contain five hundred pages.

THE LEAD PRAYER EXPLAINED AND ENFORCED.—This is a reprint of an English edition. Its title describes it sufficiently. We believe it will be found highly useful.

Lord's Prayer.—"Lord's Prayer—A Lecture on the

Lord's Prayer—A Lecture on the